ALABAMA BAPTIST HISTORICAL SOCIETY

# MINUTES

OF THE

# FIFTEENTH ANNUAL SESSION

OF THE

# New River Baptist Association,

HELD WITH

## UNION BAPTIST CHURCH,

FAYETTE COUNTY, ALA.,

ON THE

8th, 9th and 10th Days of October, 1885.

TUSKALOOSA, ALA:
GAZETTE BOOK AND JOB PRINT.
1885.

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## OFFICERS:

ELD. J. B. FERGUSON, Moderator, Willingham, Ala.
J. H. McGUIRE, Clerk and Treasurer, Fayette C. H. Ala.
W. B. MELTON, Corresponding Secretary, Ridge, Ala.

## Ordained Ministers:

J. R. BARNETT, Samantha, Ala.
J. B. FERGUSON, Willingham, Ala.
J. S. SHIRLEY, Fayette C. H., Ala.
W. L. JONES, Fayette C. H., Ala.
D. W. ANDREWS, Fayette C. H., Ala.
JONATHAN TAYLOR, Ur, Ala.
J. N. DICKENSON, Palo, Ala.
G. W. GRAVLEE, Newtonville, Ala.
W. G. BAKER, Willingham, Ala.
ELIJAH HOWELL, Kenedy's Station, Ala.
A. M. KING, Samantha, Ala.
M. C. OWINGS, Ur, Ala.
J. E. COX, Fayette C. H., Ala.
J. B. HUCKABEE, Fayette C. H., Ala.

## Licensed Ministers:

L. C. SHIRLEY, Ridge, Ala.
JOSEPH PATTERSON, Ridge, Ala.
SILAS WHITE, Ridge, Ala.
SILAS M. WALDROP, Anro, Ala.
FRANKLAND WILLIS, Fayette C. H., Ala.
WM. LAWRENCE, Fayette C. H., Ala.
JOHN A. GRAHAM, Fayette C. H., Ala.
WM. BLANKENSHIP, Ballard, Ala.
W. A. HUCKABEE, Palo, Ala.

NOTE—The next session of the NEW RIVER ASSOCIATION will be held with Fayetteville Baptist Church, at Fayette C. H., Ala., on Saturday before the 2nd Sabbath in October, 1886.

# MINUTES.

The fifteenth annual session of the New River Association met pursuant to adjournment with Union Baptist Church, on Thursday the 8th day of October, 1885, at 11 o'clock A. M., the Moderator, Eld. J. B. Ferguson, presiding, and J. H. McGuire acting as Clerk.

INTRODUCTORY.

At the hour appointed for preaching the delegates assembled in the meeting house, and Eld. W. G. Baker, who was appointed to preach the Introductory Sermon, being absent, divine services were conducted by Eld. Jonathan Taylor, alternate, who preached from the text: "Go stand in the temple and speak to the people all the words of this life," Acts v: 20, after which a recess of thirty minutes was taken.

## EVENING SESSION.

The delegates re-assembled at 1 o'clock. Devotional exercises were conducted by the Moderator, and the body called to order and declared ready for business.

LETTERS.

Upon the call of the churches by the Moderator, the letters were laid upon the table, whereupon

READING CLERKS,

viz: J. E. Cox and Wm. F. Kirkland were appointed by the Moderator to read the letters, from which were enrolled the following

DELEGATES:

Oak Ridge—C. M. Weaks, C. S. Taylor.

Mt. Lebanon—Wm. Hassell, J. F. Willis, W. A. Graham.

Fayetteville—J. C. Yerby, R. H. Jennings, J. H. McGuire.

Mt. Olive—Wm. L. Jones, J. S. Shirley, Wm. B. Shirley.

Rocky Mount—J. R. Agerton, H. Wallace.

Hopewell—J. C. Willis, W. T. Webb, T. J. Tucker.

Meadow Branch—W. J. Trull, Silas M. Waldrop.

Friendship, (Fayette Co.)—W. L. Y. White, Henry White, J. H. Meharg.

Shady Grove—J. B. Ferguson, J. C. Chappell, T. L. Montgomery.

Concord—W. D. Doughty, W. B. Melton, L. C. Shirley.

Union—J. H. Wade, J. M. Wallace, J. S. Hollingsworth.

Siloam—Jonathan Taylor, Wm. F. Kirkland, M. V. Owen.

Mt. Pleasant—George White, L. G. Gladden.

Pleasant Hill—J. B. Huckabee, J. E. Cox, Riley Stephens.

Harmony Grove—W. A. Huckabee, M. C. Boling, J. M. Spann.

Mt. Pisgah—W. G. Baker, F. M. Lowrey.

Mt. Joy—M. Shirey, Wm. Blankenship, M. D. Killingsworth.

Arbor Springs—William C. Beavers.

ELECTION OF OFFICERS.

The following officers were then elected by ballot, viz: J. B. Ferguson, Moderator; J. H. McGuire, Clerk, and W. B. Melton, Corresponding Secretary. J. H. McGuire was appointed Treasurer for next year.

PETITIONARY LETTERS

were called for, and Friendship, (Tuskaloosa county) by her delegate, S. A. G. Winter, presented her letter, which was read, and said church, through her delegate, duly received into this body.

COMMITTEES

were then appointed as follows, viz:

On Preaching—R. H. Jennings, J. E. Willis, and pastor and deacons of Union Church.

On Documents—J. E. Cox, J. M. Spann, W. J. Trull and J. B. Huckabee.

On Circular Letter—J. B. Huckabee, W. G. Baker, J. H. Wade.

On Nominations—W. B. Melton, W. F. Kirkland, J. C. Chappell.

On Finance—W. B. Shirley, L. G. Gladden, T. L. Montgomery.

On Education—W. A. Graham, J. H. McGuire, S. M. Waldrop.

On Temperance—W. L. Jones, L. C. Shirley, M. Shirey.

On Arrangements—W. G. Baker, Wm. Hassell, Geo. White.

On Sabbath Schools—J. S. Shirley, T. B. Webb, J. B. Huckabee.

On Missions—J. E. Cox, J. B. Huckabee, C. M. Weaks, M. C. Boling, W. A. Graham.

CORRESPONDENCE.

Upon the call for correspondents the following came forward with letters:

From North River Association—Elders A. A. Smith and J. L. Gilder.

From Tuskaloosa Association—M. H. Sudduth, J. M. Chism.

From Yellow Creek Association—Elders A. Markham, N. J. Dyer, W. C. Woods and T. B. Woods.

RETURNED CORRESPONDENTS

as follows, viz:

To North River Association, (to be held with Pleasant Grove Church, on Saturday before the 4th Sabbath in September, 1886)—J. B. Huckabee, J. E. Cox, J. B. Ferguson, J. S. Hollingsworth, M. D. Killingsworth, M. Shirey.

To Tuskaloosa Association, (to be held with Pleasant Hill Church, 14 miles north of Tuskaloosa, on Thursday before the 2nd Sabbath in September, 1886)—J. R. Barnett, J. B. Huckabee, Wm. Hassell, J. B. Ferguson, E. I. Haglar, L. C. Shirley, J. S. Shirley.

To Yellow Creek Association, (to be held at Pleasant Grove Church, on Saturday before 1st Sabbath in October, 1886)—J. E. Cox, Wm. F. Kirkland, Jonathan Taylor, M. Shirey, J. M. Spann. M. C. Boland, J. S. Shirley.

To Alabama State Convention, (to meet at Birmingham, on the —— day of ————, 1886)—J. B. Huckabee, J. B. Ferguson, J. H. McGuire, J. R. Barnett, E. I. Haglar, M. Shirey, W. G. Baker, J. N. Dickenson, J. T. Willis, J. E. Cox, W. J. Trull, G. W. Gravlee.

On motion, after prayer, the Association adjourned till 8:30 o'clock to-morrow.

## FRIDAY'S SESSION

Met pursuant to adjournment, and devotional exercises were conducted by the Moderator, who read the 139th Psalm, and prayer was offered by Eld. A. Markham, after which the

### REPORTS OF COMMITTEES

were called for, read, discussed and adopted as follows, viz:

### ON ARRANGEMENTS.

We, your Committee on Arrangements report as follows:

1st. Return correspondence. 2nd. Read Constitution, Articles of Faith and Rules of Decorum. 3rd. Call for report of district meetings. 4th. Call for report of committees, viz:

1. On Circular Letter.
2. On Temperence.
3. Executive Board.
4. On Education.
5. On Superanuated Ministers.
6. On Ministerial Education.
7. On Missions.
8. Of Treasurer.
9. Appoint Treasurer.
10. On Finance.
11. On Sabbath Schools.
12. On Nominations.
13. On Documents.
14. For Corresponding Letters.
15. For Miscellaneous business.

W. G. Baker, Chairman.

Read Constitution, Articles of Faith and Rules of Decorum. (See page —.)

### District Meetings—First District, Chappel Hill Church of the New River Baptist Association.

The meeting of the First District met with the above church on the 18th and 19th days of September, Rev. J. R. Barnett being chosen Moderator, and J. D. Thomas Clerk. The next district meeting will be held with Mt. Pleasant church, eight miles south of Fayette C. H., Friday before the first Sabbath in September, 1886.

1st Query—Have we scriptural authority for demanding a relation of an experience of grace from a candidate for membership.—Rev. J. R. Barnett and L. C. Shirley.

2nd Query—What did the Savior mean when he said: "I give unto thee the keys of the kingdom, and whatsoever ye bind on earth shall be bound in heaven, and whatsoever ye loose on earth shall be loosed in heaven."—N. L. Trull and J. F. Ashcraft. Eld. E. Howell to preach the Introductory Sermon; G. W. Gravlee alternate. The next session of the Association is to be held with Concord Church, twelve miles south of Fayetteville.

JOSEPH R. BARNETT, Moderator.

John D. Thomas, Clerk.

## SECOND DISTRICT.

FAYETTE COUNTY, ALA., August 21, 1885.

The Second District met with Mount Olive Church, and located the next session of the District with Mount Pisgah Church, Fayette county, Ala., commencing on Friday before the fourth Sabbath in August, 1886, Brother Jonathan Taylor to preach the Introductory Sermon; Brother Wm. Baker, alternate; Bro. J. B. Huckabee to preach on Sabbath morning. Question Saturday morning: "Will the Lord save a soul outside of the means of the gospel?" Opened by Bro. W. G. Baker and John Newton. Second question: "Does the Scripture teach that there is or has been since the days of the Apostles such a thing as the baptism of the Holy Ghost." Opened by James Dickenson and William Blankenship.

J. S. SHIRLEY, Moderator.

W. B. SHIRLEY, Clerk.

## ON CIRCULAR LETTER.

We, your Committee on Circular Letter, beg leave to report that, after a careful reading of the same, we most cheerfully recommend to the Association the adoption and printing of the same in our Minutes, and we further urge upon all who have children to raise, or all those who have children raised, or who are interested in children, or have charge of their moral or religious training, to consider well the subject treated upon in this Circular Letter. Respectfully submitted,

J. B. HUCKABEE, Chairman.

[For Letter see Appendix A.]

## TREASURER'S REPORT.

| RECEIVED. | DR. | DISBURSED. | CR. |
|---|---|---|---|
| To Minute fund | $29 10 | By cash for Minutes | $29 00 |
| To associational fund | 16 55 | By cash paid Ex. Board | 6 50 |
| To A. M. King | 4 75 | By cash paid A. M. King | 4 75 |
| To J. E. Cox | 3 75 | By cash paid J. E. Cox | 3 75 |
| To D. W. Andrews | 2 00 | Cash paid D. W. Andrews. | 2 00 |
| To Z. Savage, for Minutes. | 75 | Cash pd postage on Min... | 90 |
| | | Cash paid Clerk's fee | 10 00 |
| Total | $56 90 | Total | $56 90 |

Respectfully submitted.

J. H. McGUIRE, Treasurer.

## ON TEMPERANCE.

Your Committee on Temperance beg leave to submit the following report:

The Christian people of this country, and especially those

of them who are enlisted in the great army of Temperance reform, have great reason to congratulate themselves upon the brilliant victories that have been won under the bright shining banner of Temperance. Not only within the borders of our own territory, but all over these United States, the cause of Temperance is on rising ground, and is destined at no far distant day to sweep before it every semblance of opposition.

In Fayette county, through the influence and petitions of this body, (we have reason to believe) after the 1st day of January next, whisky will be prohibited by law. Then we trust our families and our churches will be unmolested by the drunken revelling crowds that heretofore have disgraced our county and filled our courts with litigation.

We notice a strong disposition on the part of persons who have heretofore indulged in strong drink to fall into line with the Temperance army. It is well said that the Temperance reform is a great revolution in the land, and as revolutions never turn backward, we have reason to believe it will go on, and on, till the desire of our hearts will be accomplished.

W. T. Jones, Chairman.

### Missionary Sermon.

The hour having arrived for preaching the Association adjourned, after prayer, to 1 o'clock. Elder J. E. Cox then took the stand and preached the Missionary Sermon of the session from the text: "Let us go up and possess it, for we are able to overcome it," (Gen. xiii: 30,) which was listened to by a large and attentive audience; whereupon

### A Collection of $8.10

was taken up for Missionary work in the bounds of the Association, and was paid over to Bro. Wm. B. Shirley, acting chairman of Executive Board, who was afterwards, by motion, instructed to pay the same to Bro. Dyer for past work.

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## AFTERNOON SESSION.

At the appointed hour (1 o'clock,) after a bounteous supply of refreshments furnished on the ground, the delegates were called together by the singing of a hymn, and after prayer

### THE EXECUTIVE BOARD

reported as follows, viz:

The report of the chairman of the Executive Board not being fully satisfactory, we, in his absence, beg leave to make the following report:

The churches having failed to send up any means for Mission work, except $5.00 paid by Elder G. W. Gravlee and $6.50 by chairman, there was nothing done by the Board until July, 1885, at which time the labors of Elder N. J. Dyer were secured as an Evangelist in this Association for the amount of $25.00 per month, allowing 26 days per month. Brother Dyer has labored in this Association for the space of about two months and one-half, and the amount paid to him will be shown by his report of his work, which we submit as a part of our report.

All of which is respectfully submitted,

W. B. Melton,
Wm. B. Shirley,
W. F. Kirkland,
Members of the Executive Board.

Fayette County, Ala., September 30th, 1885.

To Executive Board of New River Baptist Association:

Dear Brethren: As an humble servant to your call, I commenced riding and preaching on Saturday before the second Sunday in July, 1885, and have preached seventy sermons. I have received from Mt. Pisgah, $4.30; from Mt. Olive, $7.50, and from the Executive Board, $4.50.

Dear brethren, there is an increasing necessity for the preaching of the gospel of the Son of God in your bounds.

Humbly submitted,

N. J. Dyer.

A Collection

was then taken up for Bro. Dyer, viz: $5.25 in cash and pledges, as to-wit: Mt. Olive, $2.50; Mt. Lebanon, $10.00, all of which was delivered to Wm. B. Shirley, acting chairman of Executive Board.

MINISTERIAL EDUCATION.

We, J. H. McGuire and J. M. Spann, members of the standing committee on Ministerial Education, beg to report as follows, viz:

That our beloved brother, E. B. Newton, who, as shown by the minutes of our last session, (see page 14) was made chairman of this committee, and received the pledges then made

for this work a short while after said session, was called from the labors of this life to the rewards of the life to come, without having called a meeting of this committee or having transacted any of its business so far as we know.

Having no funds in our hands, and none having been furnished us, we, of course, could do but little; but through our solicitation, our worthy young brother, J. N. Dickenson, whom this body commended to our favorable consideration, received at Fayette C. H., during last winter and spring, from a few of the members of Fayetteville church, five months board, while attending the High School at that place, which we estimate at $50.00. Further than this we have nothing to report.

Respectfully submitted,

J. H. McGuire.
J. M. Spann.

ON FINANCE.

We, your Committee on Finance, report as follows, viz:

| | |
|---|---|
| Received for Minutes | $25 15 |
| Received for Associational purposes | 12 20 |
| Received for Mission | 75 |
| Total | $38 10 |

Wm. B. Shirley, Chairman.

ON EDUCATION.

Your Committee on Education beg leave to make the following report:

Since our last session we are glad to note that the people within our bounds have been manifesting a greater interest in the great cause of education than in several years past. The strong walls of prejudice are fast giving way and our people are waking up to a sense of their duty in regard to this matter.

Parents have been too careless about the education of their sons and daughters, keeping them away from school and thereby letting them grow up in ignorance and immorality, but they are now beginning to see and to feel the necessity of educating them and thus preparing them for the great duties and responsibilities of life.

Our young men and young women are fast falling out with the ways of ignorance and illiteracy and are making great efforts to free themselves from their dangerous bonds and to prepare themselves for their respective duties. To see that our people are interested we have only to look around and see the number of schools that are being established within our

midst. We are glad to note so great a change in regard to the education of our daughters, and we would urge upon every parent the necessity of giving them that training which is so necessary for their success in life. They are to be the mothers of our country, and how important it is that they should be intelligent and christian mothers in order that they may be enabled to implant in the minds of their children such ideas as will prepare them for honorable and useful citizenship.

Let us do all we can to encourage every effort that is made for the advancement of this great and glorious cause.

Respectfully submitted,

W. A. Graham, Chairman.

ON SABBATH SCHOOLS.

Your Committee on Sabbath Schools offer the following as our report:

We are fully aware of the great difficulty we have to meet in endeavoring to get up a report upon this sublime subject with the means at our command. We find in this Association 24 churches with only eleven Sunday Schools reported, none of whom reported permanency in their school in their reports to this body. We find some continued but a short time, others for a longer time. Some reported enrollment of students, average attendance of officers and teachers, while others did not. The churches reporting Sunday Schools are as follows: Pleasant Hill, Fayetteville, Friendship, (Tuskaloosa county,) Oak Grove, Mt. Lebanon, Shady Grove, Siloam, Mt. Pleasant, Mt. Joy, Arbor Springs and Hopewell.

We would urge the necessity of appointing a standing committee of five, whose business it will be to hold Sunday School meetings in each quarter of this Association—one each fifth Sunday. In these meetings each Sunday School is requested to send three delegates with full reports of their respective schools, the number of students, officers, teachers, and what literature used, with any other information necessary to enable the committee to make a clear, concise and full report to the next meeting of this Association.

We would further urge upon every member of each church to become a member of the Sunday School, either as teacher or student, for there is no place where the whole church can work so effectually and with such degree of hope for success in fruit gathering from the labor, as in the Sunday School amongst the children of our charge.

We further recommend that the Bible lesson of benevolence be taught and kept prominent in all the Sunday Schools, both

by precept and example, thus training the children and young of our charge in all the the precepts of the gospel.

Respectfully submitted,

J. B. Huckabee, Chairman.

ADJOURNED.

After prayer the Association then adjourned till 8:30 to-morrow.

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## THIRD DAY'S SESSION.

The Association met pursuant to adjournment, and after devotional services, proceeded to business as follows, viz:

AGED AND INFIRM MINISTERS

report as follows: In the absence of the chairman of this committee, and being alone, we are unable to make a satisfactory report. We have no means on hand, nor had no application for help to my knowledge, but find that Father Andrews, who has worn himself out in the ministry of the gospel, needs help for the sustenance of the body. Bro. King, our blind preacher, needs help, and Bro. M. Cowing can also be added to the number, and we would ask the Association to take notice of this matter and assist the brethren.

Wm. B. Shirley.

CONTRIBUTION $84.00.

After the reading of this report, and it being made known to the body that three old veterans of the cross, viz: Elders D. W. Andrews, A. M. King and M. C. Owings are in destitute circumstances (the last two being blind); that their lives have been spent in building up and fostering the churches of this body, a collection in cash and subscriptions was taken up, aggregating $84.00, viz:

| | | | |
|---|---|---|---|
| In cash | $ 5 00 | Shady Grove | $ 5 00 |
| Subscription, to-wit: | | Pleasant Hill | 5 00 |
| Fayetteville Church | 5 00 | Mt. Lebanon | 5 00 |
| Arbor Springs | 10 00 | Hopewell | 5 00 |
| Chapel Hill | 3 00 | Mt. Pisgah | 5 00 |
| Meadow Branch | 5 00 | Friendship | 2 00 |
| Mt. Olive | 4 00 | Rocky Mount | 25 00 |

All of which was turned over for collection and distribution by the Committee to Bro, J. C. Yerby, chairman Committee on aged and Infirm Ministers.

NOMINATIONS

report as follows, viz: We, your Committee on Nominations, beg leave to make the following report:

That Elder J. B. Huckabee preach the Introductory Sermon, Elder J. E. Cox, alternate, from the following text of Scripture: Luke, xix chapter, 13th verse: "Occupy till I come."

EXECUTIVE BOARD—Elder J. E. Cox, chairman; Elders W. B. Shirley, L. C. Shirley, M. L. Parks, W. F. Baker, D. G. Kirkland and T. L. Montgomery.

COMMITTEE ON AGED AND INFIRM MINISTERS—J. C. Yerby, chairman; T. J. Tate and John Reeves.

COMMITTEE ON MINISTERIAL EDUCATION—Elder J. B. Huckabee, chairman; John Newton and W. A. Graham.

COMMITTEE ON SABBATH SCHOOLS—J. H. McGuire, chairman; G. W. Gravlee, J. S. White, M. D. Killingsworth and Silas Waldrop. W. B. MELTON, Chairman.

ON MISSIONS.

Your Committee on Missions beg leave to report that we are lamentably remiss in Missionary work. We have three Missionary fields, viz: State—comprising the work of our own State; Home—the work among the foreigners this side the ocean; Foreign—the work among the heathen. These fields ought to be cultivated. God says: "Go and teach them." We ought to send the bread of life to these perishing souls.

Our countrymen in our own State, many of them, are starving and famishing. We have the men whose hearts are aglow with Jesus' love and interest for souls, who are ready to seize the standard and carry it to the very hearthstones of these starving ones, and cry behold! behold! We have the means to support these standard-bearers. Oh, brethren of this Association, let us rise, and by the grace of God, led by the Captain of our Salvation, go up and take the land for the Master. We suggest that an opportunity be given the brethren to pledge an amount for the support of a Missionary, who will go at once into the work, and that we proceed with Missionary work north of us. Humbly submitted,

J. E. Cox, Chairman.

Strong and forcible speeches followed this report, by Elders J. B. Huckabee, Jonathan Taylor, A. Markam and others, showing a fearful destitution of the gospel of Christ in the territory lying north of this and the Yellow Creek Associations, extending almost to the Tennessee Valley, and that this

field is now ripe for the harvest and offers an abundant reward to the reaper.

It was shown that several other denominations have tried in vain to occupy this field to profit, but all have failed. One of the speakers alluded to them as "ITES" of various kinds, using before this Scripture terminal the names of the various would-be founders of some sort of sect or tenet, who had tried to found churches among these people. A strong appeal was made to the churches through the delegates present to raise the necessary funds to put a Missionary in this field at once. Bro. Huckabee said he had bearded the lion in his den, and would do so again, if he was thought to be the proper one; whereupon a

COLLECTION FOR STATE MISSIONS OF $63.25.

was taken up as follows, by subscription, viz:

| | | | |
|---|---|---|---|
| Church at Fayetteville | $10 75 | J. C. Chappell | $1 00 |
| Church at Pleasant Hill | 12 50 | Wm. Beavers | 5 00 |
| Church at Hopewell | 2 00 | W. J. Trull | 10 00 |
| M. D. Killingsworth | 2 00 | M. L. Parks | 2 00 |
| J. B. Ferguson | 2 00 | M. Shirey | 1 00 |
| L. G. Gladden | 1 00 | Mt. Lebanon | 5 00 |
| James Agerton | 1 00 | James Andrews | 1 00 |
| M. C. Bowling | 5 00 | W. G. Baker | 2 00 |

DOCUMENTS.

Report read, and after an explanation of the query from Harmony Grove Church by the delegates, as to the cause which gave rise to the query, the report was again read, item by item, and adopted, as follows, viz:

Your Committee on Documents beg leave to report that we have carefully examined the documents handed us, and find a query from Harmony Grove Church, viz: "Is it Baptist discipline for a Baptist minister to take charge of a church that is dropped from the fellowship of a Baptist Association? If so, is the act of that church legal?" We suggest that the Association investigate the query and answer—Yes.

Also another query from Friendship Church, viz: "Has a church the scriptural right to restore to her fellowship a member who has been excluded for fornication—writes back to the excluding church, obtains a letter, and joins another church. He was then excluded from that church for incest—then by

proxy makes confession, asks restoration, and a letter of dismission?" What say you brethren? To which query we suggest the answer: No! emphatically—NO! For the reason such a man is unworthy of a place in decent society.

We also notice in the letter from Fayetteville church that said church has authorized her delegates to ask this body, if consistent with our feelings, to co-operate with State Missionary work. We would recommend that this body employ a Missionary—handle and disburse her own funds—let the Missionary make his report to the Executive Board, and said Board report the same to the Corresponding Secretary of the State Mission Board, and would through this medium publish to the world that we are willing to contribute of our means for the fields occupied and enterprises fostered by the State Baptist Convention. Respectfully submitted,

J. E. Cox, Chairman.

CORRESPONDENCE.

Letter called for, read and adopted as to-wit:

The New River Baptist Association to her sister associations, with whom she is in correspondence, sendeth christian salutation:

Our present seesion is progressing peaceably, and we hope great good will be accomplished for the Master's cause from our coming together. The letters coming up from the different churches show an increase of work for the Master during the last associational year over previous years. We gladly welcome your messengers who are with us and hope to see more of them with us at our next session, and we return correspondence as shown in our minutes.

May the Great Moderator of all rule in all of our hearts, is our prayer.

W. B. Melton, Cor. Sec'y.

Note—We solicit the minutes of our sister associations in correspondence with us, and trust the clerks will see to it that they are forwarded to us. W. B. M., Ch.

Upon motion, after prayer, the body then adjourned for refreshments, which were furnished in great abundance on the ground.

DIVINE SERVICES

in the mean time were conducted at the arbor by Eld. J. M. Chism, from Tuskaloosa Association, aided by J. N. Dicken-

son, which stirred up quite an excitement among the good sisters, causing them to shout aloud their Redeemer's praise.

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## AFTERNOON SESSION.

At 1 o'clock the delegates were in their seats ready for business, and after devotional exercises

MISCELLANEOUS BUSINESS

was called for, and the following

RESOLUTIONS

were read and adopted, viz:

FIRST—TIME OF MEETING.

RESOLVED, That this Association in the future meet at 11 A. M., Saturday before the second Sabbath in October and organize, and after intermission have the Introductory Sermon.

SECOND—PLACE OF MEETING.

Whereas, the next session of this body has been fixed by the first district to be held with Concord Church; and

Whereas, the delegates from said church at the request of Fayetteville Church, have consented that the place be changed so as to meet with said Fayetteville Church.

Therefore, be it resolved, that the sixteenth annual session of this Association be held with Fayetteville Church, at Fayette C. H., Ala., on Saturday before 2nd Sabbath in October, 1886.

THIRD—TIME AND PLACE FIXED BY ASSOCIATION.

RESOLVED, That hereafter this Association, at its annual sessions, shall fix its own time and place of meeting by and through its Committee on Nominations.

FOURTH—DIRECTIONS TO CLERK.

RESOLVED, That the Clerk be, and he hereby is, instructed to have as many Minutes of the Association printed as the money for Minutes will pay for; and after reserving twenty copies for each of our correspondents, he shall distribute the residue to the churches according to the money furnished;

that he have ten dollars of the associational money for his trouble and labor as Clerk; and that the surplus of the associational money be used in printing such matter as will facilitate the work of the standing committees of this body.

FIFTH—ALABAMA BAPTIST.

Resolved, That we recognize the Alabama Baptist as a fair exponent of Bible doctrine, and that we recommend it to the favorable consideration of our brethren.

SIXTH—HOSPITALITY.

Resolved, That we tender our thanks to this church and all who kindly received, us, for their hospitable treatment to us during this session.

The Minutes were then read and approved, and signed by the Moderator and Clerk; and then, upon motion, after prayer and the singing of the hymn, "Am I a Soldier of the Cross," to the tune "No Night in Heaven." while the brethren gave one another the parting hand,

THE ASSOCIATION ADJOURNED

to meet again next year with Fayetteville Church, on Saturday before the second Sabbath in October.

J. H. McGuire, Clerk.

J. B. FERGUSON, Moderator.

APPENDIX A.

# SABBATH SCHOOLS.

It is generally conceded by persons well informed upon the subject of Sabbath Schools that in 1780, in the City of Gloucester, Robert Raikes set up and firmly established the first Sunday School of the modern type. Hence, in 1880, just five years ago, the centennial year of this glorious institution was celebrated throughout christendom by Protestant denominations. Raikes' school, however, I dare say, differs in some respects very materially from Sabbath Schools of the present day. In the first place his school was made up of the waifs and off-casts of the city—such as he and his HIRED teachers could pick up on the outskirts and by-ways, or coax from the dens and hovels of iniquity and poverty. Then again, he lacked, of course, the modern facilities, and made no pretensions at teaching the Bible as a specialty; but with such hired help as his charity could afford, or the nature of the employment would demand, he gave moral precepts and mental training, as best he could, on Sunday evenings, to a class of urchins, little calculated to reward his labors of love and devotion.

It is interesting, moreover, in studying this delightful subject, to notice that Mr. Raikes is by no means the first to conceive the idea of TEACHING CHILDREN IN MATTERS OF RELIGION ON THE SABBATH DAY.

On the contrary do we not find glimpses of the Sabbath School all along down the ages? True, the record is not as full and clear as we would like to find it, but sufficient hints are dropped out here and there, both in sacred and profane history to satisfy the inquiring mind.

In my humble opinion the primary idea of the Sabbath School is found exactly where we, as Christians, would most desire to find it, viz:—within the lids of the Bible itself. In order fully to appreciate this proposition, and to catch its full force and meaning of the Scripture provings, we must bear steadily in mind the fact that the Jewish Sabbath was a day set apart by the Jews exclusively for the study of the sacred Scriptures, and the Jewish synagogues were the PLACES in which they met ON THE SABBATH DAY for the purpose of studying and expounding, and TEACHING and preaching, God's word. "For Moses of old time hath in every city them that preach Him, being read in the synagogues every Sabbath day." Acts, xv: 21. "Also in the third year of his reign he sent to his princes * * * * * to TEACH in the cities of Judah." II. Chron., xvii: 7. "For Ezra had prepared his heart to seek the law of the Lord, and to do it, and to TEACH in Israel statutes and judgments." Ezra, vii: 10 "Now there were in the Church that was at Antioch certain prophets and TEACHERS." Acts, xiii: 1. "And God hath set some in the church, first apostles, secondly prophets, thirdly TEACHERS." I. Cor., xii: 28. "And when the Sabbath day was come he began to TEACH in the synagogue." Mark, xvi: 2.

Thus from the days of Moses to Christ and the Christian dispensation do we find TEACHING and TEACHERS in the synagogues and churches on the Sabbath day.

Now the question is, who were taught? Certainly those who needed TEACHING most and could receive it best. And certainly, again, those COMMANDED to be taught, and whom pious, intelligent and cultivated parents, as were the Jews, would naturally be induced to have taught; for it would be unfair in us to presume they would feel less concern about the spiritual training of their children than we do for ours. But, to the law and the prophets—we will not beg the question. "And these words which I command thee this day shall be in thy HEART, and thou shalt TEACH them dilligently unto thy children." Deut., vi: v. "God knew Abraham, that he would COMMAND his CHILDREN and his household after him," &c.

"TEACH them, thy sons and thy son's sons." Deut., iv: 1. "From a CHILD thou hast KNOWN the Holy Scriptures." II. Tim., iii: 15. "Whoso keepeth the law is a wise SON." Prov., xxviii: 7.

Again, we are instructed to "TRAIN our children up in the way they should go," &c., and to "BRING THEM UP in the fear and admonition of the Lord;" and that "children should obey their parents in the Lord;" and that Christ "suffered little children to come unto him and forbade them not," &c.

These Scripture proofs we deem sufficient, if indeed proofs were needful, to satisfy any one, however skeptical on the subject, that TEACHING CHILDREN the Holy Scriptures, the Word of God, the Bible, on THE SABBATH DAY, IN THE SYNAGOGUE, (OR CHURCH HOUSE), is not contrary to God's revealed will and a "new thing under the sun," as some would have us believe.

As to the origin, however, of the Sabbath School, except as a matter of information merely, we need care but little. What the Sunday School is to-day, knocking as it were at our very doors, and what disposition we are going to make of it, are the questions of the hour. That it is a great moralizing and christianizing influence in the land; that it is a grand outgrowth and development of the Christian religion, and with its present appointments and facilities, is exerting a moral influence second only to the pulpit; and that in its onward and upward march it will soon sweep away every semblance of hostility and opposition among intelligent Christian people of all denominations, are questions that no longer admit of debate.

Pilate, on the most momentous occasion that ever was witnessed upon this earth, exclaimed: "What shall I do with Jesus which is called Christ?" That Jesus was a good man; that he was innocent as a lamb, and as pure and spotless as the driven snow; that he was a great moral reformer and public benefactor, and had done nothing worthy of death—none; not even his bitterest enemies could deny; and when asked by the Governor: "Why, what evil hath he done?" they could not answer a word, but only drowned further inquiry by how]-

ing the louder for his innocent blood. (Matt., xxvii: 23.)

If I have proven then that the Sabbath School is of divine appointment and approval, and you admit that it is doing the good above pointed out, does not the question propounded by Pilate, with a slight variation, come thundering down to us: "What shall we do with this institution which is called the Sunday School?" Shall we obey or disobey God's will revealed to us through Moses, when he summed up half the decalogue in that great commandment, embracing man's whole duty to God, which Jesus Christ himself afterwards declared was the first and greatest of all the commandments, and upon which hangs all the law and the prophets; and which, as above shown, we are commanded to "TEACH dilligently to our CHILDREN?"

Many other things might well be said about Sunday Schools —about our Sunday School literature and lesson helps, so cheap and so instructive; or about our international Sunday School Convention, which first met in 1873, and established a uniform system of lesson texts, by which every Christian nation under the sun may study the same lesson on the same day and at the same hour and moment; or about 20,000,000 children that are shown by the statistics to be lisping the name of Jesus in the Sunday Schools every Sabbath day; or about the long list of dear, devoted, earnest working Christians, scattered all along the line from Robert Raikes down to the present day; who have spent their lives and spared not their fortunes in swelling this grand army to its present magnificent proportions. Yes, we might write a volume and still leave the subject half discussed. But we will be content to close this letter with the exclamation of the poet:

"How sweet a Sabbath thus to end,
In view of one that ne'er shall end."

J. H. McGUIRE.

# STATISTICAL TABLE--Membership.

| CHURCHES. | PASTORS. | CLERKS. | SUNDAY SCHOOL SUPERINTENDENTS. | CHURCH POST OFFICE. | Baptised. | Received by Letter. | Restored. | Excluded. | Dismissed. | Died. | Total Membership. |
|---|---|---|---|---|---|---|---|---|---|---|---|
| Siloam | J. Taylor | R. H. Erwin | J. C. Kirkland | Mont Calm | 4 | 3 | .... | .... | .... | .... | 24 |
| Mt. Joy | N. J. Dyer | M.D. Killingsworth | W. Blankenship | Fayette C. H. | .... | 4 | .. | .. | 6 | .... | 54 |
| Union | Wm. G. Baker. | J. S. Hollingsworth | ..... | New River | ..... | .... | ..... | ..... | 6 | .... | 21 |
| Pleasant Hill | J. E. Cox | J. H. Newton | W. T. Newton | Fayette C. H. | 10 | 5 | 1 | 1 | 3 | 3 | 54 |
| Shady Grove | J. B. Ferguson | T. L. Montgomery | Chas. Blake | Willingham | 11 | 3 | 4 | 4 | 2 | 1 | 75 |
| Mt. Pleasant | J. B. Ferguson | L. T. Hocutt | G. H. White | Davis Creek | 1 | 2 | 1 | 1 | 4 | 1 | 65 |
| Concord | J. M. Chism | W. B. Melton | G. S. White | Ridge | 11 | 6 | 1 | 3 | 4 | .... | 180 |
| Arbor Springs | A. M. King | J. W. Falls | No name | Samantha | 7 | 2 | .... | .... | .... | 1 | 36 |
| Mt. Pisgah | W. G. Baker | J. M. Trawick | ..... | Bucksnort | 2 | 2 | .... | 1 | .... | .... | 30 |
| Chapel Hill | J. M. Chism | G. W. Ashcraft | ..... | Cave Springs. | 8 | 3 | .... | 1 | 2 | .... | 63 |
| Friendship, Tusk. Co. | ..... | J. D, Watson | ..... | Binion's Cr'k | 9 | 4 | 3 | 1 | 1 | .... | 67 |
| Oak Grove | J. S. Shirley | W. A. Weaks | Whit. Owings | Ur | .... | 1 | .... | 3 | 5 | .... | 47 |
| Hopewell | ..... | J. C. Akins | ..... | Glen Allen | 2 | 3 | .... | .... | 3 | .... | 32 |
| Mt. Olive | J. N. Dyer | T. C. Morton | ..... | Fayette C. H. | 8 | 4 | ... | 5 | 7 | 1 | 81 |
| Friendship, Fayette Co. | J. S. Shirley | J. H. Meharg | B.R.Blankenship | Ballard | 1 | 6 | 1 | 1 | 5 | 1 | 31 |
| Rocky Mount | D. W. Andrews | A. M. Smith | ..... | Brockton | 6 | 4 | .... | 1 | 5 | .... | 58 |
| Mt. Lebanon | G. W. Gravlee | J. W. Graham | Miles Bobo | Fayette C. H. | 4 | 1 | ... | .... | 3 | .... | 94 |
| Meadow Branch | J. M. Chism | W. J. Trull | ..... | Anro | 3 | 3 | ... | ... | 4 | ... | 43 |
| Harmony Grove | N. J. Dyer | M. C. Bowling | ..... | Palo | 4 | 1 | 1 | 5 | 6 | .... | 98 |
| Fayetteville | G. W. Gravlee | F. A. Nuckols | J. H. McGuire | Fayette C. H. | 8 | 11 | .... | 3 | 7 | .. | 43 |
| Total | ..... | ..... | ..... | ..... | 99 | 68 | 12 | 30 | 73 | 8 | 1,196 |

☞ New River Association in session raised the following sums in cash and subscription, viz: Amt. paid for aged and infirm Ministers, $84.00; amount paid for State Missions, $71.00. Total, $155.00.

# STATISTICAL TABLE--Financial.

| CHURCHES. | PASTORS. | CLERKS. | SUNDAY SCHOOL SUPERINTENDENTS. | CHURCH POST OFFICE. | Pastor's Salary. | Amount paid for State Missions. | Amt. paid for Minutes. | Amount paid for Associational purposes. | Total Contributions. | Sabbath of Meeting. |
|---|---|---|---|---|---|---|---|---|---|---|
| Siloam | J. Taylor. | R. H. Erwin | J. C. Kirkland | Mont Calm | ..... | ..... | $ 1 00 | $ 50 | $ 1 50 | 3 |
| Mt. Joy | N. J. Dyer | M D Killingsworth | W. Blankenship | Fayette C. H | ..... | ..... | 1 00 | 50 | 1 50 | 2 |
| Union | W. G. Baker | J S Hollingsworth | ..... | New River | ..... | ..... | 75 | 50 | 1 25 | 3 |
| Pleasant Hill | J. E. Cox | J. H. Newton | W. T. Newton | Fayette C. H | $ 30 00 | ..... | 2 00 | 1 00 | 33 00 | 4 |
| Shady Grove | J. B. Ferguson | T. L. Montgomery | Chas. Blake | Willmgham. | 30 00 | ..... | 1 50 | 50 | 32 00 | 2 |
| Mt. Pleasant | J. B. Ferguson | L. T. Hocutt | G. H. White | Davis Creek | ..... | ..... | 1 75 | 50 | 2 25 | 3 |
| Concord | J. M. Chism | W. B. Melton | G. S. White | Ridge | 108 00 | ..... | 2 05 | 1 00 | 111 05 | 4 |
| Arbor Springs | A. M. King | J. W. Falls | No name | Samantha | ..... | ..... | 1 25 | 50 | 1 75 | 1 |
| Mt. Pisgah | W. G. Baker | J. M. Trawick | ..... | Bucksnort | ..... | $ 4 30 | 1 00 | 50 | 5 80 | |
| Chapel Hill | J. M. Chism | G. W. Ashcraft | ..... | Cave Spri'gs | 50 00 | ..... | 1 75 | 50 | 52 25 | 3 |
| Friendship, Tusk. Co | ..... | J. D. Watson | ..... | Binion's Crk | ..... | ..... | 1 50 | 50 | 2 00 | 4 |
| Oak Grove | J. S. Shirley | W. A. Weaks | Whit Owings | Ur | ..... | ..... | 70 | 25 | 95 | |
| Hopewell | ..... | J. C. Akins | ..... | Glen Allen | ..... | ..... | 50 | 35 | 85 | 4 |
| Mt. Olive | J. N. Dyer | T. C. Morton | ..... | Fayette C. H | ..... | ..... | 1 50 | 1 00 | 2 50 | 1 |
| Friendship (Fayette) | J. S. Shirley | J. H. Meharg | B B Blankenship | Ballard | ..... | ..... | 75 | 50 | 1 25 | 4 |
| Rocky Mount | D. W. Andrews | A. M. Smith | ..... | Brockton | ..... | ..... | 65 | 85 | 1 50 | |
| Mt. Lebanon | G. W. Gravlee | J. W. Graham | Miles Bobo | Fayette C. H | ..... | 75 | 1 50 | 50 | 2 75 | 1 |
| Meadow Branch | J. M. Chism | W. J. Trull | ..... | Anro | 56 00 | 10 00 | 1 00 | 1 00 | 68 00 | 2 |
| Harmony Grove | N. J. Dyer | M. C. Bowling | ..... | Palo | ..... | ..... | 2 00 | ..... | 2 00 | 1 |
| Fayetteville | G. W. Gravlee | F. A. Nuckols | J. H. McGuire | Fayette C. H | 63 50 | 34 00 | 1 00 | 1 25 | 189 00 | 2-4 |
| Total | ..... | ..... | ..... | ..... | $337 50 | $49 05 | $25 15 | $12 20 | $512 90 | |

Fayetteville Church—Amt. paid for Ministerial Education, $63.50; Church and Sunday School expenses, $26.00.

Ex Libris